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The office of Dr. A. W. Anthony, Chairman of the Committee on Financial and Fiduciary Matters of the Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York City, is at the disposal of all readers of *CHRISTIAN EDUCATION* who seek information on financial and fiduciary matters in connection with the *Campaign of Perseverance*. Dr. Anthony is devoting his entire time, after a preparation of many years' experience in interdenominational work, to the furtherance of this campaign. He receives a multitude of requests from trust company and bank officers, lawyers, insurance men, other business men, college and university officials, and representatives of home and foreign mission work. The wide range of his work and its serviceableness are hard to overstate.

ROBERT L. KELLY

* In the next issue will appear Dr. Kelly's survey of the method of developing Christian leaders at Davidson College, Davidson, N. C.

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CONCRETE CASES OF BENEVOLENCE

ILLUSTRATIONS OF THE NEED OF COMMON PLANS IN THE
FIELD OF FINANCE

DR. ALFRED WILLIAMS ANTHONY

In the following instances the names are fictitious but the stories themselves are genuinely true. They are concrete cases of constructing future benefits, and illustrate the importance of having at hand not only a standard, inclusive instrument, but also officials of trust companies and banks who are broad-minded and cooperative in spirit and experience.

1. *For the Lack of a Friend*

Mrs. Rachel Watson lived in Maine. She had inherited from her late husband three farms and four good savings accounts. She was not competent to care for this property for she was old, frail of body and very deaf. So she sold two farms and added the proceeds to the bank accounts. Then she deeded the remaining farm to a niece, who agreed to furnish her aunt with a comfortable home for life.

But the two women fell out. The older one was unreasonable and exacting; the younger one was scarcely less unreasonable, for she did not propose to be any one's nurse or slave!

At length they separated. Mrs. Watson hired a room in the village, and, paying a good price, secured good care. The niece remained in possession of the farm and the household goods.

Naturally there was bitterness between the two. The old lady, who could not hear, became suspicious. She thought people were talking about her and plotting against her. Her life became one series of disappointments, apprehensions and distrust. She thought her relatives were planning to have her committed to an insane asylum and obtain possession of all of her property.

She did not dare to go to any one in the village for comfort and advice.

At this juncture she thought of a public spirited man in a city not far away, whose name she had seen frequently in the papers connected with various charitable, benevolent and religious enterprises. She wrote to him and asked him to come and see her.

He quickly responded, and then she poured out to a sympathetic ear all her woes and her suspicions. His answers were all written, because she could not hear and understand his voice.

He calmed her fears. He helped her to think clearly and justly. He discovered that the thing which she needed to do, and to do promptly, was to make her will. He caused her to think of all of her obligations and not to forget relatives; and her will was drawn and executed then and there, with the aid of suitable persons who were summoned.

The will provided for debts, proper interment and perpetual care of the burial lot; it disposed of personal effects, clothing, jewelry and keepsakes; it remembered distant relatives; it helped the local church; it gave a good sum to a school for Negroes in the South, in which she had long been interested, and it divided the residuary estate between the home and foreign missions of her church.

Then she insisted that he should be named as executor. This he did not wish to be as he was busy and planning to move to a distant state. But she insisted and he at length consented.

In the course of time the will was probated, and the man, who had been called in as a friend, served as executor, though obliged to carry out the intentions of the will chiefly through an attorney who acted as his agent.

It would have been a boon to this woman and to this man, if, in one or more of the five communities which were within easy distance of this woman's residence, a bank or trust company had had the Uniform Trust for Public Uses in operation, of which she might have known when in need of a friend, or to which he might have recommended her when loath to serve as she insisted.

A trust company interested only in its own community seems selfish and does not as readily awaken confidence as one which is known to serve, or is ready to serve, all good objects, wherever they may be. Its broad-mindedness leads one to look upon it as a discreet, judicious and charitable friend.

2. *Not on My Trail!*

James Cavendish was born and brought up in a hill town of New Hampshire. At sixteen he went west and finally reached California. There he accumulated a comfortable fortune, well

over a million dollars. He never married. He broke all the old home ties and kept up no correspondence with relatives.

At sixty-five James went one day to his long time friend, William Stewart, president of the Trust Company, and said:—

"Billy, I'm making my will. No use being foolish any longer. This can't last forever. I want your advice."

"Go to it, Jim. You know that I am always ready," was the reply. "What can I do for you?"

"Well, I was thinking of the old home town back in New Hampshire. The best thing in it was that little old Free Will Baptist Church and old Elder Jenks, dear old man! He didn't know much; didn't always give the verbs a fair show, with the right subject and object; but he was good. He *was* good! At any hour, day or night, he'd drive all over town, go anywhere, to anybody, if only he could help 'em a bit and do a good turn. My! How he'd holler, though, and shout, and slap the Bible, when he got warmed up! We'd laugh at him, but just the same, right down in our hearts, we respected the old Elder, and we heeded him a great deal more than he, or anyone else, suspected. I wish I could help him now."

"Why don't you?"

"Lord, he's dead—dead for years. All the old folks are gone. But I'd like to help men like him, and all the little churches like that one, back in New Hampshire."

"Well, go to it, Jim. What's to hinder?"

"Why, I don't know how. I don't know the blooming, blessed name of one of 'em. And that's where I wanted your help."

"I can't give you names, if that is what you want. I'm no church man any more'n you are. But I'd advise you to write back there, to the Postmaster, or to some deacon, or just to the church. Somebody'll get it. Ask 'em for the legal name of the organization, and ask 'em what the next thing above it is, for the state, or for the nation. Get the church connection. See? You can get that."

"No, that won't do. I've thought of that. I don't want 'em on my trail. I'd have Deacon This-and-That, or Secretary So-and-So out here on my track right off. No, not for me! None o' that!"

"You've got a sister, haven't you? Or a brother? A cousin? Or something like that?"

"Sure, but I haven't kept in touch with them. I don't know them and they don't know me. Not on your life! I wouldn't stir them up and have them on my trail, too!"

"Well, then, I'll tell you what I'd do, Jim: forget all about it. Think of the Old Men's Home, and the Old Women's Home,

and the hospital, and the library, and the park, out here—and the churches, too, if you want to—right here.”

“I’ve thought of them already, Billy; and done enough for them—all I want to.”

“Well, Jim, all I’ve got to say is: forget ‘em! Unless you have the right dope in names and description, you’ll get your estate tied up in all sorts of messes and musses. If you’re not willing to dig up the right information, forget ‘em.”

But James Cavendish did not forget them. He wrote his own will, and put into it a large bequest for the little churches back in New Hampshire, using a title and description which he thought would hold.

And in this instance it did hold, because there was a wise judge, minded to ascertain intentions, and because the heirs, being far away and not well informed, did not get together and start a contest.

But how much better, if the Trust Company, of which William Stewart was president, had previously adopted the Uniform Trust for Public Uses, which puts its patrons and clients in intelligent touch with all forms of charities and benevolences, including churches and religious organizations of every description, and with mission work in every land!

It is easy for a trust company, if it will, to become connected up with all sorts of information. Or, if it so decides, it can remain provincial and local, serving solely its own community and thinking nothing larger, and, as in this case, attempting to divert a man from chosen acts upon which his heart is set.

3. *The Wide Outlook*

A vice-president of one of the largest financial institutions in New York City put in writing as far back as April 7, 1922, this sentiment:

“You are quite right in sensing that there is a limitation in the community trust idea which may operate unhappily against the national and international organizations, and it is to be hoped that the community trust will be either broadened or supplemented in order to meet this situation.”

4. *A Bit of Vision with a Clear Eye*

A lawyer-friend, who permits us to use his real name—and this, now, is not fictitious—R. H. Burton-Smith, Trust Officer and Counsel for the Farmers’ Loan & Trust Company of Sioux City,

Iowa, confirms the foregoing sentiment of the New York bank official in the following language:

"I was very much interested in reading the article entitled 'Funds for the Future' in the February number of CHRISTIAN EDUCATION and I realize that the writer has caught the vision that has gradually been breaking in upon my mind.

"In the Uniform Trust for Public Uses the author has invented a financial and social tool of the very finest grade and character, and inasmuch as it lends itself to universal use throughout the entire country, there is surely some program that can be devised which will bring it to the favorable attention of every banker, lawyer and prospective benefactor in the country."

PHASES OF THE CAMPAIGN OF PERSEVERANCE

The question is frequently asked, "How many millions of dollars were contributed to Christian education last year?" or, "What amount of money is now being sought for Christian education?" No one ever has been able to answer such questions, nor probably ever will be. However, *The Campaign of Perseverance* has set itself the task of presenting from time to time in CHRISTIAN EDUCATION partial answers to such very natural inquiries. The first section of our approved list is here presented. The emphasis in this list is on permanent funds, although it has not always been possible accurately to discriminate between permanent funds, buildings, equipment and maintenance.

Other institutions and agencies will doubtless report later. The Home and Foreign Mission bodies are not engaged to any great extent in building up endowment funds. At least they are not conducting drives or campaigns. They and the educational bodies alike are eager, however, to receive donations and bequests which may be used for endowment purposes. Vast sums of money continue to flow into the coffers of the agencies promoting Christian education. The greatest sums are yet to come, as the American people become more fully aware of the dependence of human welfare on Christian nurture.

PERMANENT FUNDS SOUGHT OR RECENTLY SECURED FOR AGENCIES OF CHRISTIAN EDUCATION

Northern Baptist Convention

Bates College	\$ 1,000,000
Berkeley Baptist Divinity School.....	\$ 75,000
Bethel Academy and Theological Seminary.....	350,000
Broadus College and Alderson Academy.....	600,000
University of Chicago.....	17,000,000
Colby College	450,000
Colorado Woman's College.....	500,000
Grand Island College.....	100,000
Linfield College	500,000
Ottawa University	800,000
Rochester Theological Seminary.....	350,000
Sioux Falls University	100,000
William Jewell College *	

Church of the Brethren

Bridgewater College	\$ 250,000
Juniata College	500,000
La Verne College	1,000,000
McPherson College	250,000

Christian Church

Palmer College	}	Total	\$ 1,325,000
Bethlehem College			
Defiance College			
Elon College			

Congregational

Carleton College	\$ 1,200,000
Yankton College	450,000
Yale University	20,000,000

American Board of Commissioners for Foreign Missions

Retirement Fund	800,000
Permanent Funds for Officers	} Amounts undesignated
General Permanent Fund	
Anatolia College Endowment	
Harris School of Science Fund	
Higher Educational Work Endowment	
Charles E. Jefferson Academy	
St. Paul's Institute Fund	
Mission Scholarships	

* Amount undesignated.

Disciples of Christ

Alabama School of Religion	\$ 100,000
Atlantic Christian College	150,000
Butler College	1,050,000
Cotner College	700,000
Drake University	1,000,000
Eureka College	300,000
Hiram College	750,000
Illinois Foundation, University of Illinois.....	100,000
Lynchburg College	500,000
Phillips University	750,000
Transylvania and Hamilton Colleges.....	600,000

Evangelical Church

Missionary Society	\$ 1,000,000
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Five Years' Meeting of Friends

Pacific College	\$ 100,000
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Methodist Episcopal Church

Cornell College (Iowa)	\$ 2,000,000
University of Denver	1,500,000
Gooding College	250,000
Forhman Christian College, Lahore, India	50,000
Hedding College	138,000
Intermountain Union College (Endowment and Buildings)†.....	625,000
Lawrence College (Endowment and Gymnasium).....	
Mt. Union College	1,000,000
Morristown Normal and Industrial College (colored)—(Endow- ment and Expansion)	500,000
Northwestern University (Endowment and Buildings).....	20,000,000
Ohio Wesleyan University (Endowment and Expansion).....	8,000,000
Wesley College (Endowment and Buildings)	500,000

Methodist Protestant Church

Adrian College	\$ 500,000
High Point College*	
Kansas City University*	
Western Maryland College	375,000†

* Undesignated.

† Supported by the Methodist Episcopal and Presbyterian U. S. A. Churches.

Presbyterian Church in the U. S. A.

Albany College	\$ 500,000
Baltimore Training School	50,000
Cumberland University	500,000
Jamestown College*	
Macalester College	1,000,000
Trinity University*	
Tulsa University and Presbyterian Work at State University, Oklahoma (Goal not determined upon)	
Westminster College (Utah)	50,000
Whitworth College, and three University centers	500,000
Pension Fund for Preachers	15,000,000
Presbyterian Work in City of Boston	50,000

Protestant Episcopal Church

St. Stephen's College	\$ 1,000,000
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Reformed Church in America

Central College	\$ 300,000
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Seventh Day Baptist

Alfred University	\$ 600,000
Milton College	300,000
Salem College	400,000

United Lutheran Church in America

Board of Foreign Missions for Andhra Christian College, India	\$ 300,000
Wagner College	500,000

United Presbyterian Church

Monmouth College	\$ 1,000,000
Muskingum College	750,000
Pittsburgh Theological Seminary	400,000
Sterling College	400,000
Tarkio College	300,000
Westminster College (Pa.)	500,000
Xenia Theological Seminary	600,000

Near East Colleges

American University of Beirut	\$ 2,800,000
Robert College	2,400,000
Constantinople Woman's College	1,300,000

* Amount undesignated.

United Educational Advance.

1. *South America:*

(Shared in by Methodist Episcopal Church, Presbyterian Church, U. S. A.,
and United Christian Missionary Society (Disciples).)

Group I: Colleges and Secondary Schools.

Argentina—Colegio Americano	\$ 525,000	
Brazil—Mackenzie College	250,000	
Chile—Santiago College	250,000	
Instituto Inglés	250,000	
Peru—Lima High School for Girls	250,000	
Colombia—Colegio Americano	150,000	
Venezuela—Carcas Boys School (Union)	100,000	

Group II: Theological Seminaries.

Argentina—Faculty of Theology and Social Sciences (including Women's Training School)	150,000	
Brazil—Union Theological Seminary	100,000	
Colombia—Medellin Theological Seminary	50,000	

*Group III:—The Five Year Educational Program of
the Committee on Cooperation in Latin America:*

Public Health, Secretary and activities	\$25,000	
Social Service, Secretary and activities	25,000	
Literature, Publishing Agent, books, etc.	40,000	
Religious Education	15,000	
Development of Indian Educational Work, to be granted in aid by the Indian Commission	50,000	
Exchange Lectureships	15,000	170,000

2. *China:*

Chantung Christian University*	
Peking University*	
University of Nanking*	
West China Union University*	

CAMPAIGNS FOR PURPOSES OTHER THAN ENDOWMENT, OR INCLUDING
ENDOWMENT TO A SMALL EXTENT*Friends—*

Earlham College, \$350,000 (buildings).

Presbyterian U. S. A.—

Lake Forest College, Blackburn University, Lincoln College, James Milli-
kin University, Illinois College, Presbyterian work at University of Illinois
(Presbyterian Church, U. S. A.)—Total, \$2,500,000.

Methodist Episcopal—

Trinity Church of the Wesley Foundation at the University of Illinois
(Methodist Episcopal), \$750,000.

* Amount undesignated.

A BUREAU OF INFORMATION

The Committee on Financial and Fiduciary Matters of the Federal Council of the Churches of Christ in America, is prepared to give information to two groups of people.

To lawyers who write wills and draw up trust agreements and other legal documents, the Committee will furnish the exact legal titles of schools, colleges, universities, churches, religious organizations, missions and the charities and philanthropies which are carried on by church people or are related to church work.

To people who contemplate disposing of their property either by donation or by bequest, impartial and unbiased information will be given, if desired in strict confidence. Many people do not feel free to consult relatives or even officials of their own churches, because they do not wish to awaken hopes which may not be realized, or they fear arousing opposition or hesitate to disclose plans which may better be kept secret until the time of execution.

The Chairman of the Committee gives personal attention to such inquiries. Address

Alfred Williams Anthony, Chairman,
Committee on Financial and Fiduciary Matters,
105 East 22d Street, New York City.

AMONG THE BOARDS OF EDUCATION

THE PROTESTANT EPISCOPAL PROGRAM

The Protestant Episcopal Church, which is represented in the Council of Church Boards of Education by the Department of Religious Education of its National Council, probably possesses a more unified program than any other denomination. The National Council has just issued a complete directory and exposition of its several departments, auxiliaries and cooperating agencies entitled "General Church Program, 1926, 1927, 1928,"—a book of 166 pages. Here every department of church activity is briefly but clearly described and the approved budget set down at the beginning of each departmental statement. The book is

printed on good paper, is profusely illustrated, and contains in extraordinarily attractive and compact form invaluable data which should be known to every churchman.

The Department of Religious Education, the Reverend John W. Suter, Jr., Secretary, thus summarizes its task, a task in which every reader of CHRISTIAN EDUCATION is vitally interested:

"To make available to the 50,000 teachers and to the 450,000 children and youth of our Church Sunday Schools the Nurture Program,—demanding for our children opportunity for activities and self-expression in Worship, Church Loyalty, Christian Service, Information and Memory. It has for its goal the formation of sound Christian character and informed and loyal churchmen.

"To make available to the 50,000 teachers the best methods of guiding the younger churchmen along this approved Christian Way of Life.

"To challenge young men and women to face the romance of active leadership in the Church's life and work, and to point those properly equipped towards the high calling of the ministry.

"To emphasize clearly the need and tremendous service rendered by the Church Boarding Schools to the adolescent years of growing and unfolding life.

"To hold steady and in vital relationship to the Church's life our young men and women both in parish and college.

"To challenge the Church at large to face the responsibility of adequate support for the development and equipment of our remaining five Church Colleges.

"To be of assistance to the Theological Seminaries in recruiting candidates for the Ministry.

"To aid the provinces, dioceses, and parishes in the promotion of a well rounded parochial program for Religious Education on Sundays, week-days and during vacation.

"To stress the large educational opportunity offered through the proper presentation of pageants and religious drama, and the cultivation of correct methods in their preparation and production.

"To make every home a school of Christian knowledge and Christian life.

"There is nothing of greater importance before the Church today than the carrying out and advancing of this educational program."

"There are ninety-five Church schools for boys and girls, with an enrollment of 10,065 pupils. The age of fifteen is a most important one for the fixing of life choices. At this age, religion rightly presented makes a tremendous appeal. The Boarding School is the Home, School, and Church all in one. Less than half are churchmen when they enroll. Nearly 90 per cent. are confirmed before graduation.

"Education calls for the full, rounded development of the physical, mental, spiritual and social man. Church colleges stand not for narrowness in education, but for completeness in education. The Church must face the full responsibility of maintaining these colleges. They are needed to influence the whole program of education and to develop the spiritual element in democracy.

"The National Student Council was organized in 1918 and has now seventy-eight units in colleges and universities. It is the students' own organization and was created to furnish a bond of unity between the Church student societies; to set a goal of endeavor through the 'minimum program' of worship, religious education, Church extension, service and meetings; to bring about initiative in control of student work by elected students, professors and clergy in each Province; and to furnish a channel through which the National Council can reach students.

"By resolution at their last Assembly students declare worship to be the central point of their work. Twice the National Student Council has issued books to guide discussions and in 1925 the results were communicated to the Council office for information of what students are thinking about religion and the Church, and a summary of these views was published.

"There are 27,000 Church students in colleges and state universities; 300 pastors in college communities looking to this Department for help. The Church Colleges are filled. There must be more dormitories before there can be increases in enrollment. There are fifteen Training Schools for the Ministry, with 487 students reported in fifteen schools."

"POOR, YET MAKING MANY RICH"

The Division of Finance of the Board of Christian Education of the Presbyterian Church, U. S. A., has just issued a very attractive bit of publicity entitled "Campaigning for Christian Education," which tells the story of the assistance rendered to twenty Presbyterian colleges and ten typical university centers

through a successful four years' program which has realized more than \$7,000,000. Pictures, a few simple but striking tables, brief pointed paragraphs of exposition, and the reproduction of personal letters from men immediately concerned, state the facts and state them well, without unnecessary and cumbersome detail.

In Iowa, Illinois, Utah, West Virginia, and Wisconsin appeals for the denominational colleges and the university centers were merged, and a total of \$4,410,000 was secured. In separate campaigns for the support of university work at California, Cornell, and Michigan \$75,000 was raised. For Dubuque, Grove City, Huron, Intermountain Union, Omaha (Seminary), Ozarks, Whitworth, Waynesburg and Wooster Colleges, the amount reported is \$2,625,000.

One of the most interesting pages is that which makes an effective reply to the question, "Do campaigns lower giving?" A few figures taken from Board reports distinctly demonstrate that in the five widely scattered, typical Synods of West Virginia, Wisconsin, Iowa, Michigan and Ohio, the gifts to National and Foreign Missions registered a substantial increase in years subsequent to the educational campaigns. Truly a campaign *by Education, for Education, of education* in all benovolent work of the church.

Campaigns in prospect under the auspices of the Board of Christian Education include Macalester College (Minnesota), Boston University Center (New England), Baltimore Training School (Baltimore), Westminster College (Utah), Cumberland University (Tennessee), Jamestown College (North Dakota), Trinity University (Texas).

A SUCCESSFUL ADVOCATE

Board Secretaries who wish to learn how to win their case in pleading the cause of Christian Education should sit at the feet of Dr. John H. Bradford.

In response to his presentation of a carefully prepared statement of the work and needs of the Board of Education and affiliated institutions to the General Council of the United Presbyterian Church on January 19, education was written into the

General Budget for four times the amount it had ever been written before. For the present year the college will be the main beneficiaries from this increase, but all interests eventually share benefits conferred by the enlarged program.

A VITAL PROGRAM

The Board of Education of the Methodist Episcopal Church is authority for the following statement regarding Negro progress since the Emancipation Proclamation:

Illiteracy has decreased from 90 to 10 per cent. To his educational credit the Negro has 48,000 teachers, 8,000 physicians, 500 dentists, over 800 lawyers and about 300 authors, editors and reporters. Ten thousand Negroes are college graduates and sixty of this number are members of Phi Beta Kappa.

Negro churches have increased from 700 to 47,000 and the value of church property has gained in value from \$1,500,000 to \$100,000,000.

With these figures in mind the responsibility of denominational institutions in keeping up their standards and allowing for expansion and growth becomes comprehensible.

The recommendations of the Board's Special Commission for the study of Methodist Negro institutions covered, broadly, three principles:

(a) There shall be, in the main, but one educational institution in any state, except in the case of a state like Texas which stretches over a wide territory and where there is reason to hope for substantial and adequate local support.

(b) The work of the schools should be so concentrated as to have the least loss of energy and to that end no school should cover more than six years of work. There may be exceptions, but the principle should be as here stated, to be worked out as rapidly as possible.

(c) Teacher training should be emphasized in all the schools as a means calculated to render the best service to the whole community. Some schools ought to place their chief emphasis here.

FACING FACTS—FORWARD FRONT!

The Disciples are leading all other Boards of the Council in the matter of educational surveys. These surveys include the intensive study of every college affiliated with the Board under the direction of Professor Floyd W. Reeves, of the University of

Kentucky. It is hoped that all these surveys may be completed by next July, when the results will be published under the auspices of the Board in two volumes—the first setting forth an actual piece of self-survey work in one of the colleges, and the second, a composite survey of all Disciples institutions, including the Board of Education itself.

The Disciples will face the facts, and on the basis of the facts plan their program for the future.

The University of Chicago recently conferred the Doctor's degree *magna cum laude* upon Professor Reeves, who has been invited to teach two courses on College Finance in the University during the next summer session, in recognition of his distinguished work.

We are very happy to admit Dr. Reeves to the O. O. U (One Of Us) Fellowship of the Council of Church Boards of Education.

* * * * *

Mr. L. W. Bartlett, of Columbia University, who assisted Dr. Kelly in the Davidson Survey just completed, has passed all examinations at Teachers College for the Doctor's degree, which will be awarded at next Commencement. As a member of the Teachers College faculty, Dr. Kelly was one of the Committee which conducted the oral examination on Mr. Bartlett's thesis, "The State Control of Private Education." Mr. Bartlett is also admitted to all the privileges and honors of O. O. U.

OHIO WESLEYAN UNIVERSITY

DR. WILLIAM E. SMYSER

DEAN OF THE COLLEGE, OHIO WESLEYAN UNIVERSITY

Dr. Kelly has asked me—I quote his words—“to analyze the secret of the power of Ohio Wesleyan in training Christian leaders.” And he adds: “What we would like to have is an intimate statement of the technique and the method by which your institution has attained its outstanding place in this field.”

I realize that even under the generous implications of such an invitation, I must like Agag of old before the prophet Samuel, “walk delicately,” lest I seem to boast and lay myself open to the charge of arrogance and spiritual pride. Let me say reverently that Ohio Wesleyan knows no magic charm other than a devotion to Jesus, unfeigned and unashamed; and that it is conscious of having discovered no peculiar technique or formal method by which it has been enabled to raise up from among its students many who have become leaders in the church, great men and women in the service of the Kingdom of God. Let me add, also, in all humility, that the university does not reckon its service to the church alone by the number of denominational and ecclesiastical leaders and preachers who have gone out of its halls. It gratefully recognizes—and I believe the pastors and officials of the church recognize also—an even more fruitful service in the spiritual culture of scores and perhaps hundreds of young people from college generation to generation who have come to the campus for intellectual and spiritual enrichment and inspiration and then returned to their homes with their torches alight to carry something of the illumination of the university to their friends and neighbors—to become active, earnest, responsible agents in the upbuilding of the religious and social life of the communities in which they spend their lives. Not all, to be sure, fulfill this happy destiny. Some drift away from the church in undergraduate days, and alas! never get back. But it is a satisfaction, in hours of discouragement when so many

young people to-day appear to be indifferent to the claims of religion upon them, to recall the number of alumni—in their undergraduate days apparently equally indifferent to their responsibilities to the Kingdom of God—who in maturity occupy positions of leadership in the church and in all good deeds among the people with whom they live. "The old schooling sticks!"

Having all these considerations in mind, I shall not be misunderstood, I am sure, if I briefly recapitulate—as a background for the analysis that is to follow—the contributions that Ohio Wesleyan has made; if I call your attention to the fact that in 1923 we had a larger number of representatives in the theological schools of the United States definitely preparing for the ministry than any other standard college in the country, according to figures collected by Dr. Kelly, published in the *Bulletin* of the Association of American Colleges for May, 1923; that ten graduates and former students have been or are now Bishops; that 526 have entered the Methodist ministry and forty-one the ministry of other denominations; that 337 have gone to the foreign field; that seventy-five have been or now are Young Men's or Young Women's Christian Association secretaries; that eighty-six have entered some form of social service, and twenty the more specialized field of Religious Education, making a total of 1,095 who have undertaken some definite form of Christian service. And finally, I quote a paragraph by Dr. Ralph Diffendorfer, one of the general secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, a graduate himself of the university, in which he summarizes our contribution to the mission field:

"From 1870 to 1880 the classes of Ohio Wesleyan University sent fourteen of their graduates into mission service; from 1881 to 1890, thirty graduates; from 1891 to 1900, forty-one graduates; from 1901 to 1910, sixty-eight graduates; from 1911 to 1920, one hundred and twenty-five graduates. The class of 1921 gave foreign missions thirteen young men and women; 1922 gave ten; 1923 gave ten; 1924 has given two and 1925, three. These later classes, however, have sent many of their graduates into seminaries and other institutions of higher training to fit them later for the mission fields."

If now with these facts in mind we undertake an analysis of what Dr. Kelly has adumbrated as "the secret of our power," I may remark, first, that its source lies far back of the college in the homes from which our young people come, Godly homes where devout fathers and mothers have nurtured their sons and daughters in the fear of the Lord and the practice of the Christian virtues. The work of the college in the moulding of character and the development of personality would be almost futile and its teachings vain but for the fact that the ground has already been prepared for the seed we sow. Indeed, it is common knowledge, that many who to-day are recognized as religious leaders by the church at large, were solemnly dedicated in early childhood by their parents to the service of God. The university has only helped them to realize and fulfill, though perhaps not always in the exact terms of the original parental prayer, the ministry for which they were set apart. The records to-day show also that 95 per cent. of our present undergraduates are members of a church. This seems to mean little to many of them, to be sure; though to others it means much. But it is at least significant of this—that our students in general are still drawn from a definite Christian environment. And this fact gives us hope of future contributions in leadership in the cause of Christ.

I asked recently one of our graduates of twenty years ago, a General Secretary of a large Young Men's Christian Association and high in the national council of that organization, what the influences were that determined his vocation. He replied:

"Back of all these influences at Ohio Wesleyan I recognize the influence of my home, and especially of my mother to whom I have been and am deeply devoted. Her great hope was that I might enter the ministry. I feel sure that Ohio Wesleyan helped me to exercise self-determination rather than maternal determination in this respect. The worth of that contribution to my life is beyond measure. When an institution helps an individual to find his true self-expression and to strengthen his self-determination, it has succeeded in the truest sense of the word."

Among the more outstanding influences of the campus playing upon minds thus previously constrained to the service of God, I shall mention only four, taking no account of purely student agencies. Perhaps the most significant and potent of all is that of the great personalities who have, with unselfish devotion, given themselves to the welfare of the young men and women looking to them for guidance and instruction. I do not for a moment wish to seem to imply that Ohio Wesleyan is unique in this respect. Certainly the campus of every college worthy of its high mission has been glorified—and is glorified to-day—by the presence of fine and noble characters, inspirers of youth, guides, philosophers and friends to their pupils. So with us there have been great men of vitalizing and quickening power, who knew how to help young men and women to solve the problems of youth and in particular that most perplexing of problems which Carlyle calls the problem of “getting under way.” And we are concerned that our present-day scholars and our Vocational Guidance Committees with this scientific training shall still possess and cherish something of their sympathetic power and their native tact and ripe wisdom; shall preserve, in spite of the larger increase of numbers of students, what has been one of our most cherished traditions—the maintenance of a close personal relation between faculty and student for the enrichment of the personality of each.

The administrations of three successive presidents covered a period of forty years, from whom all graduates now out of college more than ten years—that is, all who have been out long enough to attain places of leadership in the church—received their diplomas. The first was Dr. Payne, who reigned—I use the verb advisedly—from 1876 to 1889, characterized by Bishop Hughes as “a Puritan of the Puritans, but the greatest evangelist with brains” he ever knew. Under his preaching scores of young men and women were constrained to dedicate their lives to the service of the Master—as was Bishop Hughes himself. The other two were each men of different type, Bishops Bashford and Welch, who likewise made a profound impression on the undergraduates of their day, but whose distinctive service

to the student body continued long after they left this campus. James W. Bashford resigned the presidency to become in his fifty-sixth year a Bishop of the Methodist Episcopal Church in China in fulfillment of a life-long missionary passion, and for fifteen years spent himself in arduous devotion to the Chinese during the early days of the new Republic—whose counsel was sought by Yun Shi-Kai, and whose service in bringing to light the secret Twenty-one Demands of Japan helped greatly to preserve the territorial integrity of China in the days of her weakness. Herbert Welch (1905–1916), also after twelve years in the office of president, was made a Bishop by the Church and like Bashford, elected to go to the Orient—to shepherd the little flock in Korea and Japan, where he has maintained an even balance amid the fierce strife between the vanquished Korean nationalist and his Japanese over-lord, holding the esteem and confidence of each. If I seem to have emphasized the achievements of these two men *after* their official relations with the university had ceased, it has been to give point to the sweep and power of their influence whenever they returned to the campus more or less frequently, fresh from contact with great events in the Far East, a challenge to the imagination of aspiring youth. Who can measure the enlargement of vision of the glorious opportunity of the Christian missionary in our spacious times when Bashford marshalled before the students of the college—the great movements political and social, the changing civilization of China under the impact of Western thought, and the meaning of Christian missionary effort in relation to them? Or when Welch likewise interpreted the mind of Japan towards America—its bewildered resentment and wounded pride and hopeful trust that the American people will redress the wrongs of the exclusion act in accord with the teachings of Christ.

In like manner the return from time to time of alumni and former students distinguished in the field of religion—great preachers like Gunsaulus, Jefferson, Tittle, Sockman, bishops and officers of prominence in many reform movements of the day like McDowell, McConnell, Hughes, secretaries of church boards, pastors—the return to the campus of men like these to mingle

with the students in chapter house or chapel has done much to continue and strengthen the Ohio Wesleyan tradition.

Another agency which, as you may have inferred, contributed greatly to the upbuilding of Christian leadership—at least until within recent years—has been the annual revival of the old-fashioned type. At many of these meetings history records the definite decision of undergraduates to accept the service of Christ definitely in the ministry at home or on the foreign field. Changing attitudes with the attendant necessary change of method, has made the old-fashioned revival unacceptable to the present generation. Nevertheless we still set aside a week each year for the special consideration of the claims of religion upon human life when alumni and other preachers of sympathy and power present to the students in chapel, at evening meetings, and in personal interviews the principle that life must be religiously directed. While the mourner's bench and the inquiry room and the pledge cards of other days have in turn been discarded, the frank and sympathetic discussion of the religious problems, the vague spiritual yearnings of youth has been fruitful in ways uncounted and uncountable.

I must also mention our chapel service as another instrumentality in the development of character ripening in Christian leadership. The chapel period for many years was held sacred as a period primarily of worship and of religious inspiration. The graduates of fifteen to twenty-five years ago still speak of the determining influence upon their lives of these daily chapel exercises and of specific chapel addresses. Indeed, I fancy the files of many members of the old faculty would show scores of letters of grateful appreciation written long after the professor himself had forgotten what was to some former student a rich event in his spiritual history. In more recent times, with the enlargement of the student body and the natural multiplication of interests among them, it has seemed necessary to surrender at times the program of worship to the presentation of different causes in the interests of various aspects of human welfare—the temperance movement, the peace movement, the movement for social justice, for the amelioration of conditions of life among

peoples still suffering from the effects of the war, the political conditions in China, in India, in their relations to the missionary enterprises of the church—all these causes clamor for the privilege of the chapel platform and they have been granted it. It is the hope of those responsible for the program that under the compelling influence of an enthusiasm for a great cause thus engendered, many young minds will surrender themselves to a noble service and that no loss—but a gain rather—in preparation for Christian leadership will result.

Moreover, an enlargement and extension of the curriculum and a multiplication of courses of instruction in a wide variety of subjects in the field of religion has markedly increased the number of influences tending day by day to direct the attention of undergraduates to the possibilities of different forms of Christian activity and to prepare them for it. In the old days a few formal courses in Philosophy and Evidences of Christianity comprised about all the instruction given to undergraduates in the field of religion. But in 1900 the Chair of English Bible was established, and a course in the Bible was prescribed for all members of the freshman class which is a perennial spring of religious influence under the dynamic of reverent interpretation and modern scholarship. A few years later another fruitful professorship was established—miscalled the Professorship of Applied Christianity—which concerns itself with the presentation of Christian faith in its relations to modern thought, the philosophy of religious experience, Christian apologetics. More recently still the Chair of Missions—provided for under the presidency of Bishop Bashford—organized a program of courses in comparative religion and on Christianity in relation to the political and social life of non-Christian countries, and on the religious and intellectual awakening of the non-Christian world. The Department of Sociology presents a number of courses on the relationship between society and religion, broadly considered, and more specifically on the church and its function in town and country, on agencies for social amelioration with actual field service during the summer vacation, on the social institutions of religion and on methods of social progress. And finally, a de-

partment of Religious Education conducts courses on the problems of the modern program of religious and moral education and educational tasks of the church, on the psychology of childhood and of religion. It should be borne in mind in this connection that none of these courses falls within the field of technical vocational training but that each is in method and spirit a liberal arts course as distinctly as was in its day the course in Paley's *Evidences of Christianity*, or Butler's *Analogy*—and hence of a wider influence than a technical vocational course can be.

These, then, are the more important agencies on the Ohio Wesleyan campus that have been fruitful in the past in the nurture of Christian leaders, lay and official. Will they be equally fruitful in the years to come? That is the question—a question that gives us deep concern; let us hope, too, it will counteract any tendency to self-complacency or spiritual pride when we contemplate the work our fathers' hands have wrought—prevent the substitution of a method of procedure for the spirit of consecration and Christian zeal, forbid reliance upon organization or machinery instead of the grace of God. The figures I gave you a moment ago—seventy-nine representatives in theological schools in 1923, thirty-eight recent graduates going out as missionaries since 1920—are an index of the direction a considerable number of our present students are taking into definite forms of Christian service—and the figures could be paralleled in other fields than those of the minister and the missionary. But will they continue to light at our altars as did their fathers before them, the fires of passion that make men and women great in the service of the Lord? As we put this question to ourselves in hours of disheartenment and failing courage, it is a comfort to recall that the Psalmist too was confronted by a fear that God had "forgotten to be gracious," that the Lord had "shut up His tender mercies in anger." But that when the clouds were thickest, he found voice to declare:

This is my infirmity

But I will remember the years of the right hand of the Most High

I will remember the works of the Lord

For I will remember the wonders of old.

MARYVILLE COLLEGE

PRESIDENT SAMUEL TYNDALE WILSON

Certain influential facts have conspired to make Maryville College, through all its history, seek to realize for its students collectively and individually a very definite and high ideal of Christian character and discipleship.

The founder of the institution, Dr. Isaac Anderson, expressed that purpose thus in his inaugural address: "Let the directors and managers of this sacred institution propose the glory of God and the advancement of that kingdom purchased by the blood of his only begotten Son as their sole object." For fifty-five years, he and his like-minded colleagues, with heroic self-denial and unswerving devotion, labored to realize this goal. Thus the college was built from the beginning, by prayer and definite purpose, for the development of Christian character and service. During Dr. Anderson's administration one hundred and fifty of Maryville's students were educated for the Christian ministry. Dr. Anderson's dominant ambition for Maryville was "to do good on the largest possible scale," in building character and in training up strong men for leadership for what was then called "the Great Southwest."

Another strong influence in the persistence of the original ideal of Maryville has been the fact that many of the faculty have given their entire lives to the institution. This has lent unity and continuity to the ideals of the school. It is a remarkable fact that the lives of three members of the faculty reach across the one hundred and twenty-four years of the life of the institution; and even then overlap. Dr. Anderson founded Union Academy, out of which Maryville College grew, in 1802, and the college in 1819, and he served these institutions for fifty-five years, or till his death, in 1857. Professor Lamar was first a student of Dr. Anderson and then his colleague and his successor in the faculty, from 1844 to 1887, a period of forty-three years. Then the writer was, in turn, first a student of Professor Lamar and later his colleague and successor in the faculty, from 1873

to the present, a period of fifty-three years; during ten of those years he served as dean, and during twenty-five years, as president of the institution. That is, the lives of three Maryville men not only cover the one hundred and twenty-four years of its entire history, but they also overlap one another for twenty-seven years (Lamar, thirteen; and Wilson, fourteen), making for the three a total of one hundred and fifty-one years as Maryville men. The college has had only five presidents during the entire one hundred and seven years of its collegiate existence. Now these three men whose lives of Maryville service overlap so remarkably, the other three presidents and all the other college leaders without exception, have agreed in believing that the Christian life is the only life to live, and that they should to the utmost of their ability lead their students into that wholesome and beneficent life. Unity and continuity of Christian program have been greatly facilitated by this brief life-line of college leaders holding hands and extending back to the beginning of things at Maryville.

Another strong influence in perpetuating the religious ideals of Maryville's founder has been the unanimous, consistent, and hearty support that the Synod of Tennessee of the Presbyterian Church has given the college authorities in their adherence to the traditional ambitions of the institution.

Still another influence that has aided Maryville in its loyal adherence to aggressive Christian ideals has been the hearty support given it by its clientage at home and throughout the nation. Our patrons want their children to fear God and to keep His commandments, and they work and pray with and for us to this end. And most of the students, too, are in accord with their parents and the college authorities in this matter. Fifty-four per cent. of our students come from our own state, and forty-six per cent. of them from thirty-eight other states and countries. Many from other states are the children of former students of the institution. A photograph was taken a few weeks ago of those students now in attendance whose parents, grandparents, or great-grandparents were former students of the institution; and there were eighty-five of them, or nearly thirteen per cent. of the current enrollment.

Now, as to the means and methods employed to attain the religious objectives of the institution.

The members of the Maryville faculty have, throughout, themselves recognized the fact that, in order to preserve the religious ideals and purposes of the institution, they must themselves hold on faithfully to those ideals and purposes; for a college has no other character than that of its faculty and students. The directors of the institution have also recognized it as their responsibility to call to the assistance of the teaching force men and women who believe in and seek after the same ideals. They have sought after professors possessed of two endowments: (1) unquestioned and genuine scholarship; and (2) consistent Christian character and habitual religious activity. They have not been content with scholarship alone nor with Christian character alone; only the combination of these two *sine qua non's* has satisfied them.

Another means greatly relied upon for the realization of the religious aims of the institution has been simply the living of a consistent Christian life on the part of the teachers and officials connected with the college. And, in fact, every instructor or official is a member of some Christian church and is expected to exemplify the Christian religion in his daily life and behavior. In the opinion of Maryville Christianity is catching; and it is caught not from professions but from a humble and consistent life. There can be no Christian atmosphere in a college, if the lives of the teachers do not radiate it. At the opening of every college year at Maryville, a keynote prayer meeting is held, attended by the entire teaching and administrative force, in which the responsibility of every worker to God and to the students is emphasized and the help of God is sought for each one as he begins the year of service.

Another means employed to commend the Christian life to the students is found in the daily upholding of Christian ideals and standards in every department of the school's activity. For example, all the classroom instruction is expected to be reverent, and the glory of God and His gospel and the complete consistency of science and revelation are assumed in all departments of study.

Then, too, all the rules and regulations of the college are framed with a definite view to the elimination of unchristian practices and conduct and the establishment of law and order, clean athletics and forensics, a simple social life, and conscientious scholarship. Some of these regulations are old-fashioned, but we like them, and we like the outcome that they have in the lives affected by them.

Chapel services are held for twenty minutes or longer on all school days. Attendance is required of all students and teachers. The attention given is impressively reverent. Perfect silence prevails as some member of the faculty reads a carefully selected passage of Scripture, sometimes making comments upon some truth presented, and always leading in prayer. The influence of this service, which is attended at 8:10 A. M. by seven hundred students and forty teachers one hundred and eighty times a college year is simply incalculable. This year seventeen members of the faculty take their turn in conducting, after the singing of the hymn, this chapel service; save that on every Thursday morning the college pastor has charge and delivers a twenty minutes' address on some religious or moral theme. I began attending these chapel exercises fifty-three years ago, but they seem to me to grow in worth and dignity and influence with every passing year. I have heard expressed numberless appreciations of their value, and only twice, I believe, any opposition to them—twice in over a half century. They are a most inspiring daily event. Four years of such exercises—seven hundred and twenty of them in four college years—leave mighty impressions for righteousness upon the college man or woman. And all over the world the graduates of Maryville are reproducing these chapel services as their ideal of such exercises.

Attendance at a Bible school and at either a college Sabbath vespers service or a Maryville church morning service is also required. College professors conduct most of the Bible school classes that are attended by the students. I myself have a class of sixty of our three hundred and eight freshmen. The college pastor, Dr. William P. Stevenson, now in his ninth year of remarkable service for the young people of Maryville, conducts the

Sunday vespers service and the Thursday morning service. His sermons and other pastoral services exert a mighty influence toward producing the religious atmosphere at Maryville of which we are speaking.

Another means of creating the religious atmosphere that we so much desire has been the honor and prominence shown the Word of God by the college. Maryville was one of the first of the colleges to introduce Bible study as a requirement toward graduation. This was in 1889. We require ten semester hours of such study. Our Bible Training Department has three professors in charge. A donation of \$50,000 has recently been pledged to the college upon condition of the raising of an additional sum. This will make the total endowment of the Religious Education Department amount to \$150,000, and will enable us to provide for the teaching of methods of Religious Education to a far greater extent than before. All the students without exception take the required Bible work. The department is as scholarly and constructive as is any other department. Its influence on character and life is very marked indeed. When the college introduced the department, thirty-seven years ago, our annual evangelistic services were immediately most favorably affected, as by the special blessing of God.

Another Maryville institution, the annual evangelistic services, which we call the "February Meetings," contributes immensely and most decisively to the creation of the atmosphere which we are discussing. Dr. Anderson, in ante-bellum days, was in the habit of conducting in the town of Maryville annual series of evangelistic services; and in these services the students were throughout the years inducted into the Christian life and trained in personal work. After the Civil War, in 1877, the college introduced what have now become the historic "February Meetings." For ten or twelve days in February the Christian forces of the college—both student and faculty forces—concentrate in a campaign in which they seek, on the one hand, to lead every undecided student to enlist definitely and whole-heartedly in the service of the Lord Christ; and, on the other hand, to lead all others to take a higher stand in the Christian life and service

than ever before. The leaders are each in his turn—once in every quadrennium—four former students of the college, men long acquainted with the spirit and methods of the meetings: Dr. Elmore, the president of the Board of Directors of the college; Drs. Broady and Marston, Directors; and Dr. Bartlett, son of Dr. P. M. Bartlett, the third president of the college. Some of these willing workers were themselves converted in long ago February Meetings, and all of them have profited personally by many of the meetings as well as contributed mightily to their success. Dr. Elmore has conducted nine series of these February Meetings. Over five hundred students began the Christian life under his influence and guidance. All these leaders use the same general, sensible, unsensational, simple, and direct methods. Thus no time is lost in making adjustments; for leader and faculty and all the students that have been at Maryville throughout even one college year are familiar with the spirit and the methods that prevail.

Two services a day are held, one at the lengthened chapel period, and the other, a voluntary service, held at night, and yet attended by the great majority of the students. Assignments of lessons are reduced about a third. Student prayer-meetings are held on all the floors of all the dormitories and out in town. The usually twenty-two addresses given by the leader place the challenge of God and humanity before the students in what seems to us a most masterly way. The cumulative effect of these addresses is very powerful indeed. All other college activities, including intercollegiate games and debates, are suspended during the meetings. Hundreds of earnest interviews are held with individual students by both teachers and students during the progress of the meetings, and decisions are thus greatly facilitated as difficulties are discovered, diagnosed, and in many cases removed. Usually before the close of the meetings practically all unconverted students have taken a stand for the right, while hundreds of reconsecrations have been made.

Every year, as the time approaches for the meetings, we receive large numbers of communications from all directions expressing the lively interest had in the services, and almost with-

out exception pledging the prayers of the writers for the success of our efforts. Telegrams often tell of the interest of praying groups of former students. I have sometimes read extracts from as many as forty such communications at one of our meetings. Most of the writers declare the good received from the meetings as being the most potent and the best influence of their college days. Some who while in college seemed little touched by the meetings, testify in later days that they have daily profited morally as well as religiously by the sense of God and duty that took possession of them in the February Meetings and thereafter never left them. Indeed all who know the meetings believe that, while they convert the unconverted, they also develop Christians, strengthen the religious forces, simplify discipline, improve scholarship, and train Christian workers.

Largely as a result of the aforementioned influences, what has long been locally called "the Maryville spirit" has been steadily developed. It has been defined as consisting of: (1) Breadth of human interest; (2) thorough scholarship; (3) manly religion; and (4) unselfish service. Most of Maryville's output enter full-time religious, philanthropic, or general educational service. Of the eighty-two Bachelors of Arts of last commencement, fifty-eight are at present engaged in teaching, while many others are prosecuting post-graduate or professional studies. Three hundred and fifty Maryville men have entered the ministry, and a large number of Maryville women have entered some form of full-time religious service. Since the Civil War one hundred Maryville men and women have become foreign missionaries.

We should as soon think of intermitting our scholastic work as of intermitting these efforts that have been so richly blessed of Heaven for so many happy years. Our abiding hope is that, however Maryville's methods may change in coming days, the old college may forever find its chief happiness in leading its students to become true disciples of the Lord and Master of us all.

A CHRISTIAN EDUCATION CURRICULUM— UNIVERSITY OF CHATTANOOGA

PRESIDENT ARLO A. BROWN

Browning gave a word of comfort to express the feelings of many educational officers when he said, "What I aspired to be and was not comforts me." Chattanooga in her College of Arts and Sciences has made only a beginning in the development of her program for training in the field of religion. Other institutions have already come nearer to our ideals than we have come, and some of these—notably Duke—will make much greater progress in this direction in the next few years. However, Chattanooga has been moving toward a definite goal in this field for five years, and is making slow but steady progress.

Our aim is definitely to train men and women to solve the religious problems arising out of their own experiences. Our means include student activities as well as studies, and where the student has sufficient interest these involve practice in the actual solution of some of the problems through churches and other organizations. We expect the student to study carefully the source material of religion as found in the Bible, Psychology, Philosophy, Sociology, History and other fields of learning, while at the same time he tries to apply his information through the Christian church and other social agencies.

It was an apt statement of a Y. M. C. A. secretary who had collected data from the seniors on his campus with respect to their development in religion when he said, "What a tragedy that these students should grow up with a man-sized ideal of the universe and a child's idea of religion." The recent interdenominational conference of a thousand college students in Evanston impressed upon the writer as he listened to the discussions this well-known fact—here were hundreds of the brightest young people in America devoted to Christ and eager to make his ideals become realities in everyday life. They were strong in their eagerness, definite in their ability to put their fingers on some of the weak spots in the work of the church, but very in-

definite in their knowledge of how to begin to improve their work. Some could not have told the difference between a church and a labor union or a lodge. In this they were not inferior to their elders. In fact, they had this advantage, that they were more definite in pointing out defects and more eager for improvement than most of their elders, but they had not gone far in their mastery of the problem of how to Christianize social relations through the medium of the church or of any other social agency.

My contention is simply this,—that such mastery will come only through diligent, patient study which is not less scientific or persistent than that of the medical profession in its search for the secrets of physical health.

At Chattanooga we are using as a basis for our development the program worked out by a joint committee representing the Religious Education Association, the Council of Church Boards of Education and the Sunday School Council of Evangelical Denominations. The program as adopted by the Religious Education Association published in "Religious Education," December, 1921, was modified a very little by the other two bodies. These did not eliminate any courses but made three semester hours in Teaching Values of the Bible, and three semester hours in History of Religious Education optional. The same program was adopted in 1923 by a committee of the Educational Association of the Methodist Episcopal Church with the exception that they substituted three semester hours of Philosophy and the same number of hours in Sociology for the two courses which were made optional by the Council of Church Boards of Education and by the Sunday School Council.

None of the committees to which we have referred would have denied the importance of Philosophy or Sociology. They were dealing with minimum requirements and assumed that the other subjects should be additional.

At Chattanooga we are actually emphasizing as necessary for minimum training in religion the following: Bible, The Christian Religion, Educational Psychology, Principles of Religious Education, Methods of Teaching, The Organization and Administration of Religious Education, Philosophy, Sociology, Comparative

Religions. In addition to these, History, English, Economics, Physical Sciences and other subjects receive the usual attention.

At present John W. Prince, who received his doctorate from Yale in 1924 teaches the courses in Bible and Religious Education, also one course in Philosophy and one in Comparative Religions, with a teaching load of 12 hours.

The courses actually offered in 1925-26 by Dr. Prince are as follows:*

Bible 1, Introduction to the Bible,	2 semester hours
Bible 2, Introduction to the Bible,	2 semester hours
Bible 3, Old Testament History,	3 semester hours
Bible 4, New Testament History,	3 semester hours
Bible 5, The Christian Religion,	2 semester hours
Bible 6, The Living Religions of the World,	2 semester hours
Philosophy 1, History of Philosophy,	2 semester hours
Philosophy 2, Introduction to Philosophy,	2 semester hours
Religious Education 1, Introduction to Religious Education,	3 semester hours
Religious Education 2, Religion of Childhood and Youth,	3 semester hours

New endowment has already been secured which will enable us to add a new full-time professor in the fall of 1926. Then Dr. Prince will enrich his work in Religious Education and Philosophy while the new man will offer Bible and probably Sociology. Our growing student body now numbers approximately 400, not counting summer school students, and will probably be limited to 500 in the future. The next addition contemplated in the field of religion will be a department of Comparative Religions, including also the missionary development of the church.

For laboratory work we offer the following: Dr. Prince, who receives substantial assistance from the Board of Home Missions of the Methodist Episcopal Church, is actually a Director of Religious Education for the eight churches of our denomination in Chattanooga, and is consulted by practically all of the denomi-

* Odd numbered courses are given in the first semester.

nations. He gives very little time during the school week to these churches, except through the work of his students, but inspects their work on Sundays and gives counsel whenever sought. One week of each year the Sunday school workers of these churches are brought together into a "Standard Training School" in which the writer is Dean and Dr. Prince a teacher. As a matter of fact Dr. Prince and the writer usually teach in one or two similar schools for other denominations of the city.

Dr. Prince also has two students on scholarships supported by the Board of Home Missions. These students are assistants in two churches that are located in industrial centers. They hold bi-monthly conferences with him in addition to their regular class room work. He also inspects their Sunday schools occasionally.

In addition to the scholarship students, the head of the Department of Religious Education has approximately twelve ministerial students and others who are at work in their own churches on tasks such as teaching and recreation. These also bring to him their problems and work out many of their assignments in terms of their definite church tasks.

This is as far as we have gone down to the present, except that the officers of the college Christian Associations also look to Dr. Prince as their counsellor. Much must be done in the near future to make the program of student activities more definitely a means of training for Christian living. This will be done as soon as the additional professor is secured.

It may or may not interest you if we say that Chattanooga is today essentially a College or Arts and Sciences. Until 1912 it had several professional schools, either wholly or partially under its control, but these were separated from the institution or eliminated. The program for the future calls for a College of Arts and Sciences of exceptional quality limited to 500 students, with the strong probability of the following additional schools growing out of the expanding departments in the present college: Education, Religion, Business Administration, and Engineering. All of these will be essentially undergraduate schools but developing strength enough to offer courses which will lead to the

Master's degree. Our students who wish to secure their doctorates will be urged to go to the greatest graduate schools in the country, and those who seek graduate training in law or theology will be urged to go to their proper professional schools.

Our purpose in the field of religion will remain first of all, that of helping prospective laymen and ministers to use their religious knowledge as a means for solving the problems of their age; secondly, to prepare laymen for effective community service through the church and other agencies; and thirdly, to prepare those who seek a career as professional workers so that they may be competent to take work successfully in the best of graduate schools at home or abroad. Because of conditions somewhat peculiar to Tennessee and neighboring states, we will also develop some ministers and laymen for professional service who can not go further than one year beyond college.

ADVENTURES IN RELIGIOUS COOPERATION AT THE UNIVERSITY OF MISSOURI

MR. RALPH F. BARTON

THE BIBLE COLLEGE OF MISSOURI

We live in an age when Youth, particularly student youth, is accepting a new responsibility in the discussion of world problems. The last five years have seen some of the greatest student gatherings in history. Thousands on thousands of students have heard anew the enunciation of "Jesus' Way of Life" and have determined to go on the adventure of living it out in practical life situations.

And yet, when these students have returned to their various campuses from these great conventions, what have they found? From a background of world vision they have returned to the cold facts of narrow denominationalism; from an atmosphere which pulsed with the noble spirit of the Christ as it cried out in protest against the mockery of war, the blasphemy of race

prejudice, and the cruelty of an unjust economic order, they have returned to churches whose preaching concerns itself with the doctrinal minutiae of the sect; and from under the influence of Christian love—student for student, regardless of faith or creed—they have returned to churches suspicious of one another's programs, jealous of one another's success, sinfully wasteful in their competitive financial expenditures, and all too often—alas!—resorting to cheap sensationalism in order to secure mere numbers. In the face of abysmal need, demanding a great religion of comprehensive faith and devoted social spirit, they have—how often!—found the stately figure of the Christ clothed in the tattered and insufficient garment of an outworn creed.

A realization of the truth of such facts as these must lead one to a spirit of rejoicing when he comes upon such significant co-operative enterprises as are developing at the University of Missouri. The Bible College of Missouri and the Students' Religious Council are yet but adventures, but their development heralds a new technique in dealing with the university situation.

The Bible College of Missouri is the oldest and one of the foremost institutions of religious instruction connected with any state university. It was founded by the Disciples but in 1914 the way was opened for the participation of other religious bodies. At the present time three others have joined in the work: the Congregationalists, the Presbyterians, U. S. A., and the Methodists, South. Other denominations are cordially invited to participate in this undertaking. I cannot urge too strongly upon the men who represent denominations not yet affiliated with this work investigation of the Bible College of Missouri as a very worthy investment of their energies. The institution now has an endowment of \$210,000, all of which has been furnished by the Disciples. A very liberal system of representation on the board of trustees has been agreed upon for those churches which undertake the practical task of increasing this much needed endowment.*

* Details of this arrangement are to be found in a bulletin which may be obtained from Ralph F. Barton, University of Missouri, Columbia, Mo. A complete list of courses offered by the Bible College and the requirements made of professors in the institution are also to be found in this bulletin.

Four hundred and thirty-six students were enrolled in the Bible College last year. Full credit for Bible College work is given in the University. Forty-six hours are accredited of which a student may elect as many as fourteen hours toward his A.B. degree.

To the cooperative religious spirit engendered by the Bible College, and to the fact that its building housed the offices of the four larger student denominational organizations, we owe the inception of the Students' Religious Council. Our time is too short to outline the history of this movement, but we might mention the fact that the city Young People's Union of Columbia, the Ministerial Alliance, the development of student organizations within the churches, and the recognized success of such cooperative student movements as those at Pennsylvania, Michigan, and Cornell Universities, have also contributed to the cooperative spirit which made it possible. The membership of the Council now embraces: Baptist Young People's Union, Christian Student Congregation, Congregational Students' Club, Episcopal Students' Association, Evangelical Students' Club, Glennon Club (Catholic), Jewish Student Congregation, Methodist Student Organization, Presbyterian Students' Association, and Young Women's Christian Association.

We believe that this entitles us to be called the most inclusive and comprehensive organization of its type in the nation. It was not until the school year 1924-25 that this inclusive fellowship was attained and an Executive Secretary employed. We began our work in much the same spirit in which Columbus must have sailed from Palos. Our course was uncharted, yet the spirit of adventure urged us on to new endeavor. We were backed by the earnest, sincere prayers of dozens of young people who saw in this the dawning of a new day, and into our activities went all the enthusiasm of youth. Our actual accomplishments during the year I will now outline.

Multigraphing Department: Our first step was to purchase a multigraph and provide this splendid duplicating service at actual cost to each member organization. The churches of the city have also availed themselves of this service, and at the present time we have three student operators who give practi-

ally 24-hour service, and who run nearly \$100 of work monthly. Our total saving in printing, and in the wholesale purchase of all supplies approaches \$500 annually.

Student Greeting: We issued 2,500 handbooks of welcome and gave students the "glad hand" as they came in on the trains. This book contained a sketch of the work of each student church organization, photos of the churches, general information, and a hearty invitation to the "open house" entertainments of the churches. We arranged that all the churches should hold their "open house" socials on the same night, and thus were able to get an unusual amount of publicity for them. The total attendance was nearly 1,000, or about a third of our whole student body, and was far more than had ever been known before.

Bible College Promotion: We advertised Bible College courses in our handbook and did some personal work at registration. Before the opening of the second semester we devoted an entire evening program of our young people's societies in all the churches to a presentation of the Bible College work. Within the last five years enrollment has doubled in this institution and much of this has come following our promotion work.

Social Service Department: A program has been given at the County Infirmary on nearly every Sunday by some member organization of the Union. This frequently includes flowers or a treat, and at Christmas time a special program is given. The University Hospital now sends to our office each day a list of students who are admitted. From our file we get their church connection and see that they are visited or sent flowers or magazines by their own student organization. On Christmas Eve we district the whole town among our participating organizations and sing carols wherever there is a porch light or a candle, and particularly to the sick and shut-ins as reported through each church. This organized covering of the entire town has proved very popular with the townspeople.

Program Department: This has proved to be one of our busiest and most effective fields. We have found particularly effective the idea of having uniform discussions presented simultaneously at all the student groups. In this way we can reach nearly 800

students any Sunday evening. War, compulsory military training, church cooperation, international relations, stewardship, and many other subjects have been so discussed.

During the holiday periods at Thanksgiving, Christmas, and Easter, and in the summer, there are hardly enough students to make maintenance of separate organization meetings advisable, so we have had union meetings at such times. This has filled the breach in an important particular. About once each semester we try to have one grand union meeting while all the students are present, for the purpose of hearing some outstanding program and of developing the spirit of unity. On Easter morning we foster a sunrise service at the historic columns of old Mizzou.

In addition to this we have kept a complete record of all the programs which are presented in each group, and their attendance. The names of the people who spoke and a summary of the thought presented make it a very valuable record. We have arranged an exchange of special talent between organizations, and have encouraged exchange of speakers. Occasionally outside talent has put on an entire program before a group. This has emphasized our spirit of fellowship. An organization of "Minute Men" has been perfected through which we can fearlessly express convictions on short notice before all the groups. Such subjects as "A Finer and Dryer Homecoming," "Clean Politics," "Honor During Exams," etc., have been handled in this way.

Social Activities: Beside the "open house" socials at the first of the year, we foster Hallowe'en parties at all the churches on the same night. The church Hallowe'en parties have come to be looked forward to as one of the big social events of the school year. We are planning this coming semester to have the students spend only the first part of an evening at their own churches, and then meet all together for the latter half of the evening for one of the biggest church socials in the history of the school.

Just as soon as the cabinet officials of all the groups are appointed at the first of the year, the Executive Secretary gives a "Leadership Social" in order that those holding positions of

definite responsibility in each group may become acquainted with those working in other groups. This group meets again, with some additional guests, in our annual banquet. Here every organization is seated separately, so as to allow group songs and yells, but the finest spirit of brotherliness prevails. Dr. Ivan Lee Holt, of St. Louis, was our principal speaker this year and we had an attendance of nearly 300 students. These events give a new inspiration to the student leaders which translates itself into greater zeal in their work.

Survey Department: A survey of the church affiliations of the members of the faculty was carried on, so if there are those now in the state who care to criticize our faculty as a bunch of atheists, we can present them with the facts that only twenty-six out of the entire faculty failed to report a church preference and over 60 per cent. of them are actual members of the local churches. Three of our deans teach Sunday school classes, and many faculty men hold important offices in the churches.

Recently 5,000 circulars were distributed to key people over the state which contained some such facts as the following:

1. Over seventy-five ministers and missionaries have gone out from the University of Missouri within the last ten years.
2. There is higher average of Sunday-school attendance at Columbia than in any similar institution of learning in the Middle West.
3. Columbia has the largest student Bible Class in the world.
4. Over 500 students are enrolled each year in courses of religious instruction in the Bible College.
5. More than \$150,000 is spent each year in maintaining religious activities in Columbia.

I shall let these figures speak for themselves.

Much more survey work among students should be done, but this has been hampered by lack of funds.

Public Meetings: The first public meeting which we fostered was for Dr. O. D. Foster, University Secretary of the Council of Church Boards of Education, who has been a most sympathetic and helpful counselor. Father Schweitella, regent of the medical school of St. Louis University, also spoke early in the year on "Evolution and its Relation to Religion." Dr. Schweitella

is a graduate of Johns Hopkins, and is one of the five leading medical educators of the country, so he was well qualified to handle his subject.

As the prestige and financial solidarity of our movement increase, we hope to be able to draw some of the great men of the nation to give their inspiration in speech to the student body.

Foreign Student Department: We have tried to create a friendly atmosphere for the foreign students on our campus. We have invited them to speak before our young people's societies, sometimes giving them a whole program. During the Christmas holidays every foreign student who remains in town is invited to some home in Columbia where he is entertained at dinner. We have so developed these contacts that I am certain a perceptible difference in the general attitude toward these people has been effected, a more friendly relationship now existing.

Camaraderie Development: I have mentioned several ways in which contact was being established between the groups, but in addition to these might be noted the joint social events in which two organizations often unite. The Episcopal and the Catholic students have had several joint functions which have been very successful. Other groups have staged successful hikes and parties together, and even now a basket-ball tournament is on between Presbyterians and Christians.

Dramatics: It has been our feeling that oftentimes a great religious drama, well done, will do far more than preaching to give to religion its proper place in the life of the student body. To this end we gave "The Rock" last year and are planning to do "The Servant in the House" this year. "The Rock" attracted a larger total attendance than any other dramatic production of the year.

Community Service: Last spring we organized a class for the Sunday newsboys, who were unable to attend other Sunday schools because of their work. Several extra-Columbia papers gave extended publicity to this unique work.

The clash 'twixt "town and gown," so often apparent in university centers, we have tried to soften by an appeal of friendli-

ness through the children. Our Union, as a student organization, recently gave a party to all the grade children of the city. It was well-advertised through our local papers and nearly 700 attended. Popcorn balls sent all of them off with happy memories, and I am sure that the whole town now has a cordial feeling toward our movement.

* * * * *

Our policies are directed by a Board of Control whose membership consists of the pastors of Columbia churches, the student secretaries or university pastors, the Dean of the Bible College, three members of the University Administration, and a student representative of each member organization. This Board meets three times annually and determines matters of broad policy, financial program, etc. The President of the University is a very active member of this body.

The active work of the organization is done by an Executive Committee composed of the student secretaries or university pastors, and the student presidents of those groups not having paid leadership. This group meets about every two weeks, and on call of the Executive Secretary. The Executive Secretary presides at the meetings of the Executive Committee and at the conferences of the various department heads of our work. Each department consists of the chairman of the division in question from each of the member organizations, *i.e.*, the program chairmen from all the organizations compose the program department of the Students' Religious Council. In this way we have made use of the existing machinery in each organization and have thereby not only kept student leadership within the church groups, but have succeeded in not creating a super-organization. As you can see, therefore, the actual mechanics of our organization are very simple, and its very genius lies in its spirit of fellowship.

At the last meeting of our Board of Control a resolution was passed which, to my mind, makes possible the widest possible range of co-operative activity for which we could ask. It reads as follows:

Recognizing our differences in philosophy of life and plan of organization, and the consequent variance in emphasis upon stu-

dent activities, and desiring to promote a bond of union which will discover our fundamental agreements, we, the members of the Students' Religious Council, resolve as follows:

In the promotion of student activities which involve a limited group of the member organizations, proper recognition shall be given in all publicity to the section in charge of such activity. Further, that for purposes of indicating sponsorship the following sections shall be adopted:

- Sec. 1—All Protestant member organizations.
- “ 2—All Catholic member organizations.
- “ 3—All Jewish member organizations.
- “ 4—All religious organizations of undenominational interest or leaning.

This has freed us from the necessity of diluting our program to the common basis of our agreement, and has in particular freed the Protestant groups for the development of their social program.

Each member organization contributes to the general treasury an amount based upon a percapita apportionment according to its number of active members and the number which the denomination has in the faculty. We have a budget of \$1,300 this year. Last year we actually handled a little over \$2,000.

In conclusion, let me say that though we are proud of our organization, we do not claim it to be a panacea for every campus, nor would we have you think that we have by any means reached our ideal of development. The spirit of adventure is still with us and we hope it will drive us on to greater achievements in the future. We hope some day to have a full-time secretary and a more adequate financial program. We are convinced that the spirit which has prompted this movement is urgently necessary in our age, and if our adventures in religious co-operation at the University of Missouri will make it any easier for other campuses to transcend their present denominational relationships with a spirit of real fellowship and brotherhood, then we shall be most happy.

THE CHURCH AND THE UNIVERSITY*

CHANCELLOR ELMER ELLSWORTH BROWN
NEW YORK UNIVERSITY

One of the familiar anecdotes of Thomas Brackett Reed tells of his visit to an English cathedral, in company with an American friend. The friend said, "We can't build such great cathedrals in our day." Reed replied, "We could if we were as much afraid of the devil as those fellows were."

Reed had a way of getting at the kernel of a subject. When you think of it, any one can see that forebodings of the day of judgment do not brood over this generation, as they brooded over our ancestors. With occasional exceptions, this is true of the orthodox and the unorthodox alike, of Catholics and of Protestants. We have found it possible to build cathedrals from other motives. We cherish an optimistic sentiment regarding a future life. But the thought of what lies beyond does not dominate our life and action as it dominated the men of the middle ages or the men of the Reformation. When we find this a prevailing attitude of men and women in our colleges, we simply find that they are children of the age in which they live.

I do not mention this either in praise or in condemnation, but merely as a background. It is easy to see and to say that such an attitude is superficial. The thought which courageously considers a totality of life, the thought which views this life as a stage and an aspect of endless life and more abundant life, whether the larger view be regarded as a revelation or a philosophic insight or a gleam of poetic inspiration, that thought is deeper and more coherent, but it is not the thought or the spirit which is characteristic of this age. The present generation thinks of the life that now is rather than of a life to come; it thinks in terms of progress rather than of salvation; its deeper enthusiasms are for a world-wide betterment of this present life; and to that end, its chief concerns are science and brotherhood.

* An address delivered at an inter-denominational conference of college and university church workers, at Wallace Lodge, Yonkers, N. Y., January 26, 1926.

It is science and brotherhood, as over against philosophy and the seeking after God.

Perhaps I should explain in passing that I do not speak of the fear of Satan and the seeking after God as if they were identical. Yet they were intimately related in an earlier age, and I am reminded of a devoted and most useful mission worker—he died not many years ago—who accused Dr. Lyman Abbott of being an atheist: "Yes, sir," he said, "Lyman Abbott is an atheist, he does not believe in a personal devil."

So much, then, for the spirit of the age. But is the spirit of an age what the men of that age have made it? Or is it that which has been breathed into the age at its birth, its native being and endowment? Perhaps it is both. But from one point of view, at least, it is that which human history has bestowed upon one generation, upon this generation, *a datum*, the sword and the plow that have been given it for the work it has to do.

Let us grant that physical science is not the whole of knowledge, and that brotherhood springs from Fatherhood and has no depth save in the soil of Fatherhood. Even so, the supreme intellectual task of this age may be to follow science "beyond the utmost bound of human thought." Its supreme religious task may be to carry brotherhood to the ends of the earth, and find its last outlying barriers in the heart of mankind.

Shall we not in the end have a more complete philosophy, a more commanding theology, for having learned the inexorable lessons of physical science? And shall we not draw near to God in that we draw near to our fellow men? Even things that are known but in part may be deep in their implications, and who knows but that among the silent and unadvertised thinkers of this noisy age, there may be those whose thoughts will eventually come forth in majesty and reign over the faith and the philosophy of generations yet to come!

Faith is older than knowledge. In great areas, faith has been the forerunner of knowledge, and there it must decrease as knowledge increases. Nevertheless, faith has an abiding place in the nature of man. Whether in its impersonal aspect as conviction, or in its more personal aspect as confidence, it remains with us

and will remain, not on sufferance, but as an elemental fact of our existence. It will remain the more surely where it freely relinquishes to positive knowledge those areas which it has held but tentatively, even though its regnancy in those fields has been marked by that passionate tenacity which is a sign of secret uncertainty and dread. "Let knowledge grow from more to more."

But we cannot forget this fact: If the realm of possible knowledge is infinite, then the increase of positive knowledge cannot lessen the preponderance of the unknown. Every widening of the circle of knowledge must lengthen its circumference, and so enlarge that frontier where our knowledge comes face to face with our ignorance. To the end of our individual lives, and it may be to the end of the human race, we shall have this increasing contact and intercourse with the enveloping mystery of existence.

But science is giving us a stable footing, an area of twilight, in the midst of this ocean of night. That is gain, incalculable gain. We can order our daily lives with more of certainty. We can command materials and methods for the changes which we wish to make in the house of this life. We can give more of reality to our ideals of betterment. What is more, the mind of man can, with increasing confidence, face the arrogant darkness that surrounds it, dispute its supremacy, and force it backward, forever more and more.

It is to the glory of the church that she has, through the ages, taken her provisional occupancy of provinces which science was not yet prepared to occupy. It is her glory again to yield them up as fast as science shall show capacity for their better mastery. The basis for agreement between these two is a common loyalty to truth, and the determination that nothing shall turn them aside from a clean-hearted search for truth. But even so, if she will have it, the supreme glory of the pioneer will rest with the church, for it will be her part to stay and strengthen the souls of men in their most intimate and poignant intercourse with "the encircling gloom," to cultivate a faith sufficient for the needs of life beyond the range of proved and positive knowledge.

Just here lies a difference, historical and temperamental, between organized science and organized religion. The one expects

and welcomes continual change, the other commonly fortifies itself against change. Perhaps the chief difficulty of adjustment between them lies at this point.

It is not simply that science expects change in the form of one addition after another to our available knowledge, that is, change by simple increment. It is that science has learned to expect, along with every considerable addition to human knowledge, a new perspective in the knowledge previously acquired, it may be even a general transformation of earlier conceptions. The geometry of Euclid holds, within limitations, but it no longer dominates our knowledge of spatial relations. The atom survives, but it is no longer regarded as ultimate and indivisible. Organic evolution maintains its place as a working theory, but views of its modes and tendencies are held tentatively, shifting with the authenticated report of fresh discoveries. So science walks upon the waves of change, and incessant change is of its very life. It is in this that it relates itself most vitally to the conception of human progress which is characteristic of this age.

The church, on its part, does not so readily adjust itself to change. Perhaps it is well for the stability of human society that this is so. How far is it possible for a man or an institution to hold convictions with an open mind and still employ them for militant service in a world of men? It is a question hard to answer. I well recall a man of modern type who said to me, "I have made up my mind that it is impossible to be both broad and efficient, and I have decided to give up the attempt." So he put his thoughts behind him and went out as a Christian missionary, a useful missionary, too, I have no doubt. But thoughts are of the essence of a man, and of an institution. They cannot be cut apart from action. If we love truth supremely, we shall adjust our church-life as well as our university life to progressive change. For the outcome, we shall trust God as firmly as Abraham trusted, when he went forth without a map to guide his feet or a book to guide his faith.

We come back to the fact that it is faith with which religion has to do, and not knowledge, as science would describe knowledge. That faith borders upon scientific knowledge, and science continually overlaps the boundary and every boundary. Faith

has knowledge, too, of another kind, as "the heart knoweth its own bitterness, and with its joy no stranger can intermeddle;" but for the rest, it deals with a region of hope and dread, where there is room for the imagination. There doubt is as natural and necessary a part of human experience, as is sin in a world of human freedom. There is the field of adventure, of heroism, and sacrifice. There faith runs on beyond the farthest outposts of knowledge, to minister, under fire, to the fallen and the dying.

The exhilaration of it all, when seen in that light! Let me quote from recent writers who do not speak as apologists for any particular ecclesiastical system. This, for example, from Professor Todd's book on *Theories of Social Progress*:

"We have laid considerable stress upon contact with foreign environments as a means for the cross-fertilization of cultures. Now this is precisely the supreme function of the unseen environment. It has opened to man a new bourne, a whole continent, nay, a universe with infinite range of opportunities for contact with the unsuspected. There is a land of dreams. It is infinitely rich and infinitely populous. . . . It is at this point that religion makes its contact with the fine arts. . . . This is the self-transcending element in human life, the field wherein are cultivated most of the values that make life worth while. Here man becomes a real creator. . . . And it is right here that religious idealism may prove of great service to human development as a corrective to scientific arrogance, and more particularly to that chilling pessimism which dogmatic science spreads." [*Op. cit.*, pp. 425-6.]

And then this from that little book on *Religious Perplexities*, by Principal Jacks, of Manchester College, Oxford:

"The will-to-disbelieve is as necessary a part of our equipment as the will-to-believe. . . . The former is a weapon of defense, a protection against deceivers. . . . The latter is a weapon of attack, the principle of all that is creative in human life. Over every *aspect* of human life there hangs the *prospect* of a possible better, inviting us to achieve it, but without proof that we shall succeed. . . . The coward within us asks for the proof . . . and summoning the will-to-disbelieve has no difficulty in finding reasons for rejecting the invitation. The hero, on the contrary . . . would rather *create* the proof by his own valour than have it for

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nothing at the outset. He is not dismayed at finding himself in a universe which puts him under no *compulsion* to believe in God, Freedom, Duty, and Immortality. As a free soul he prefers not to be *compelled* to believe in anything—for how then could he be free? . . . He finds his own nature as hero exquisitely adapted to the nature of the universe as dangerous . . . man and universe engaged together as loyal confederates in the task of creating a better-than-what is. . . .

"Religion is one of those high things . . . which lose their meaning when they are over-defended, or over-explained. . . . Whenever the truths of religion are too much defended they are cheapened; and when cheapened they become incredible. . . . So far as I can see the religious perplexities of to-day are not essentially different from those of other times. They have indeed become more vocal, and there are more people who can talk about them intelligently. But their nature is unchanged. . . . The difficulties of faith have *always* been up to the limit of human endurance. Religious belief has *always* required the full courage of the soul to sustain its high propositions. . . . The fact of evil is no discovery of the present age. . . . The great troubles have not changed. Suffering and death, the agony of bereavement, . . . a broken heart, is the same in one age, in one place, as in another: and wherever it exists the soul of man has all that it can bear. . . . At the end of our labours, as at the beginning, we shall find ourselves perplexed, *but not unto despair*. These last words make the difference. . . . They were uttered by one who was deeply versed in the spiritual life." [*Op. cit.*, pp. 30-44.]

So we see the church facing the difficulties of the present age as real and formidable difficulties, prepared to welcome any change which her ultimate loyalty to truth may require, going forward with high courage to those creative labors for a world of good which are of the very essence of her faith, and never swerving from that cure of souls even unto death, which is her unending task whatever may be the forms in which it shall find expression. Its province is religion, but it has innumerable associations with science, the most of them necessary and fruitful.

The university, on the other hand, has primary relations with science, both in teaching and in research. But it, too, reaches far out beyond the range of positive scientific knowledge.

An increasing proportion of the curriculum in the several schools of a university is made up of verified science. This fact has given the university a prestige and influence in our modern life which is one of the marked characteristics of our present civilization. But this core of simple and established truth still represents only a minor portion of the university's offering. About it spreads a wide penumbra of scientific hypothesis, on its way to either knowledge or oblivion. The new things are continually altering the relationships if not the substance of the core itself. And beyond there is a still wider range of history, philosophy, and the other "humanities." The sciences lend stability, the humanities refinement, but it is the intercourse of students and of teachers that essentially humanizes the life of universities. Then what of the arts, of beauty and of use? The American university will not leave them out of the reckoning. But if judgment and appreciation of the arts are to be crowned with creation—and the human kinship is unrealized unless this result be accomplished—then we must have imagination, mastered by conscience; and what is that but religion in its elements.

Religion then does not wait without the gate of the university, to happen on some chance admission, now and then. Nor does it find its place therein by occasional grace of history and the sciences, though the importance of such connections is not to be ignored. It works through all of those university personalities which infuse, into things learned, the spirit of creation of better things to be. Therein religion has no secondary part to play, as regards that progress which is the ideal of this present age.

But as for giving form and social sifting and coherence to this free religious spirit, that is still the function of the church. Pray God that it be done with that supreme instinct which can divine where real right doth lie, that supreme discernment which can separate contingent fact and appearance from transcendent and eternal truth.

We do not forget that the mainspring of the church, its vital force, comes from the Man of Nazareth. Not only so, but the vital force of that unorganized, diffused, and well-nigh omnipresent religious sentiment of which I have spoken, is largely an overflow from the abounding life of the Christ. For believer

and unbeliever alike—to express it in terms of the immemorial cleavage—that Life of His will not let us rest. We must interpret that Life, in one way or another, if only to ourselves. And as we interpret that Life, so is our life. Paul could say of the discordant preaching of his day, “What does it matter? Anyhow, for ulterior ends or honesty, Christ is proclaimed, and I rejoice over that.” We, too, may count it gain that those who cannot accept the standardized interpretations are moved to offer other accounts of their own, even though some of them may seem to us far astray. Nothing, I am persuaded, will do more for the spiritual life of the ages, than the free and the unending endeavor of men to express the various meanings that Jesus of Nazareth has for them.

Let me in closing read the lines *To Jesus the Nazarine*, by Frederic Lawrence Knowles, which, though they appeared some twenty years ago, soon after that sunny young poet had yielded up his life, are, I think, not widely known even down to the present day:

To Jesus the Nazarene

Closest to men, thou pitying Son of Man,
And thrilled from crown to foot with fellowship,
Yet most apart and strange, lonely as God,—
Dwell in my heart, remote and intimate One!
Brother of all the world, I come to Thee!

Gentle as she who nursed thee at her breast
(Yet what a lash of lightnings once thy tongue
To scourge the hypocrite and Pharisee!)—
Nerve thou mine arm, O meek, O mighty One!
Champion of all who fail, I fly to thee!

O man of sorrows, with the wounded hands,—
For chaplet, thorns; for throne, a pagan cross;
Bowed with the woe and agony of time,
Yet loved by children and the feasting guests,—
I bring my suffering, joyful heart to Thee.

Chaste as the virginal lily on her stem,
Yet in each hot, full pulse, each tropic vein,

More filled with feeling than the flow'r with sun;
No anchorite,—hale, sinewy, warm with love,—
I come in youth's high tide of bliss to Thee.

O Christ of contrasts, infinite paradox,
Yet life's explainer, solvent harmony,
Frail strength, pure passion, meek austerity,
And the white splendor of these darken'd years,—
I lean my wondering, wayward heart on Thine.

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THE UNIVERSITY PASTOR'S INTELLECTUAL LIFE

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I should like to begin this address by saying something about the need of having a highly trained mind, and of keeping it "in condition." I say this not because I think, for one moment, that you do not know and appreciate this fact, but rather because I suspect that many of us find it extremely easy to become sort of amiable campus nursemaids or handymen without fully realizing our situation. Indeed, I fear we find considerable pleasure in the feeling that we are at all times accessible to the students, at the beck and call of everybody. We are too easily persuaded that a year's record of more calls made, more things put over, more money raised, necessarily means that we have brought the Kingdom correspondingly nearer to earth, and that we are growing more effective in our work.

In thinking or acting thus we may be gravely mistaken. It is quite possible that we are growing less effective with those very ones whom it is most imperative that we win to the higher life. I am thinking now of the habits of noted ministers located, for the most part, in city parishes. If such men—acknowledged leaders in the ministry—find it necessary to put in four or five hours each day in their studies studying—not leisurely reading the

newspapers and the mail—as we know they do, then certainly the student pastor cannot afford to do less.

For in some respects the student pastor must be equipped to meet the problems of a more intensely intellectual constituency than those of the minister in the regular pastorate. College is the place where young men and women are supposed to be engaged in the process of learning to think, a process which always involves—whatever else it may imply—the challenging of contemporary customs, institutions, and beliefs. (There is, of course, much doubt in many quarters as to whether or not colleges do really produce, or even try to produce thinkers.) Whatever the facts may be, I am quite certain that in the field of religious beliefs, the colleges do succeed in creating problems for the average undergraduate. When I say average, I mean that 90 per cent. of the undergraduates at our college do have real problems some time during their college course which are of a religio-intellectual character. This is not to deny that they have moral problems, nor that these latter are of tremendous importance. I must insist, however, that some college courses or professors do develop in the minds of the pupils insidious doubts which, if unsolved, tend to undermine the foundations of religious faith and subsequently of moral conduct.

Allow me to illustrate. A few evenings ago a foreign student from one of the neighboring colleges stopped in at our home for a few moments' conversation. In the course of our remarks I asked him if he ever turned to the church for help when confronted with religious problems. (He is a member of a Christian church.) He instantly replied, "No." Then I said to him, "What percentage of the upper-classmen, in your judgment feel as you do toward the church?" And he immediately answered, "I think at least seventy-five per cent."

It is easy to dismiss this statement as practically valueless, inasmuch as it represents merely the opinion of one student. Unfortunately the young man's opinion has truth in it. Recently I sent out a questionnaire to our seniors, asking them to state as accurately as possible what they thought four years of college had done to their belief in the *Bible, Church, God, Christ, evangelical and medical missions to foreign peoples, prayer, personal immor-*

*tal*ity, *monogamy* and *divorce*, and a *power* making for righteousness in the world. Of those replying nearly 60 per cent. reported in one way or another that college had seriously disturbed the religious ideas which they had held as freshmen. Again, one may discount the value of such a questionnaire on the ground that many of our religious beliefs which these freshmen held, ought to have been disturbed. Very true! Nevertheless, the fact remains that college tore down and did not attempt to rebuild their religious beliefs. Reconstruction was solely an affair of the students. Here's a sample from one of the reports. One should add that it is a little more pronounced than most of them. "I used to believe in Christ, but now I realize . . . how unnecessary it is to believe in Him. . . . He's a false alarm."

Another senior, an exceptionally high-minded, studious, and conscientious fellow, declares he has given up prayer because he no longer believes in petitioning an Omniscient God for anything or in behalf of anybody. He did not care to presume to "butt in" on the Maker's plan.

Only a few days ago a junior came to my office, and wanted to know if I had any pamphlets dealing with the mechanistic theory of the universe. It seems that a number of men from his fraternity are taking a course in evolution, and that one of the evening topics for debate is "Personalism versus Mechanism." He wanted to prepare to meet effectively the arguments of the "mechanists and atheists," as he described them.

I have given these illustrations not to show how badly off the colleges are, but rather to illustrate my point, namely, that the student pastor faces more religio-intellectual problems than the minister of the regular pastorate, and that he must, therefore, give due attention to preparation for this side of his work. In a very real sense the student pastor ought to be better trained than either the average minister or college professor. For on the one hand, he must know intimately and appreciatively the church and what she stands for, her virtues and faults. On the other hand, he must also be thoroughly acquainted with the students' background, and the problems that grow from week to week. So much then for the first contention, that if the able minister finds regular hours of study necessary for his work, even more so does the student pastor.

There is, however, a second reason for emphasizing the need of definite intellectual habits. I can best explain myself by stating that the student pastor has a reputation to live down, and this largely because he is a religious worker. It is certainly widely believed in the East that the churches are and have been afraid of intelligence. One student recently wrote me as follows: "The church is all right for many, but there are those who are above it, to whom going to church would be in the nature of an anti-climax." Another writes, "Why waste good time listening to a preacher talk about something concerning which he obviously knows next to nothing." A woman student tells me that she tried to listen to the Reverend Mr. _____'s sermons for a year—(she sings in the choir)—"But I have given it up as a bad job; now I read a book." Yet a few days ago a group of students composed of seniors and juniors told me that they *liked* Sunday chapel because the visiting preachers usually gave them something to think about, and sometimes helped solve perplexing problems.

It seems quite clear to me that we college parsons should be "as wise as serpents," to use the Scriptural term. We must strive to command at all times the intellectual respect as well as the moral esteem of our students. I, for one, do not wish to be regarded as an intellectual "anti-climax" to most of my professional friends. I want the students to feel that I am constantly growing intellectually.

Very well then, how shall we achieve this distinction? Some would recommend that the student pastor should take courses in the college or university. That is a suggestion which needs to be taken with caution. Such courses certainly do give one new insight into the students' point of view. Under exceptional professors courses may prove to be a wise expenditure of time. I, however, am in favor of a man putting in four solid hours of uninterrupted study a day by himself, preferably in the morning, unless he can by nature work to better advantage in the evening, or late at night. During this period he should follow definite lines of study. For example, I believe the mastery of the Bible is a task which few accomplish in the seminary, and which most of us have a tendency to pass by when we are once out. We read

much about the Bible, but we do not read and study the Book itself. We cannot hope to convert our conservative friends if we betray any tendency to neglect or minimize the textbook of our common faith. One period of our morning's study should, therefore, be devoted to the serious study of the Bible. I suggest some such book as Sander's *History of the Hebrews*, or Foakes Jackson's *The Biblical History of the Hebrews*. I further recommend in this connection that we pursue an interesting study like the Origin, Development and Canonization of the Books of the Bible, as well as the history of the successive translations.

Another period in the morning should find us diligently working on the question of science and religion. White's *A History of the Warfare of Science and Theology*, J. Y. Simpson's two books, *The Spiritual Interpretation of Nature*, and *Man and the Attainment of Immortality*, and Lane's *Evolution and Christian Faith* are all worth while studies.

One must not forget poetry, comparative religions, psychology, history, and biography. Light reading of fiction and current magazines should not be admitted to the morning's curriculum. I wish to emphasize the importance of our taking a particular problem and of running it down to the ground.

This leads me to say something about the habit of thinking. Thinking is a habit, and like most habits must be formed. I am not aware that it is a popular or universal practice to spend much time just trying to think. I seriously suggest, therefore, that we deliberately form the habit of wrestling with problems arising out of our work which require the utmost exertion of our wills and minds to solve. We need to toughen our wills and thinking apparatus by such exercise. I am afraid we don't do enough of it.

Two other suggestions and then I am through although I have by no means covered the field. We who work in college communities and who deal with the mental life of highly specialized groups, should not forget that after all we constitute only a fraction of the world society and that we are liable to become dangerously provincial. To avoid this we may use our vacations

in such a manner that we may see, not study, different types of society. I certainly recommend that we get to know the laboring people sufficiently to sense some of their problems, and to realize what an intolerable luxury some of our swivel chair crowd are.

As a final suggestion, we should impress it gently but firmly upon the minds of our respective board leaders, that a sabbatical year for study with adequate compensation is not a matter of charity, but good, sound business policy. I plead for a leadership that loves the Lord its God not only with its whole heart, with its whole soul, with its whole strength, *but with its whole mind.*

THE THIRD REYNOLDA CONFERENCE

Toward a Unified Curriculum in Religious Education

The third Reynolda Conference is to be held at Reynolda, North Carolina, June 22, 23 and 24, 1926. It promises to be an epoch-making conference. For the first time the representatives of all phases of Religious Education from the kindergarten to the graduate university and seminary, will meet to attack the problems of the curriculum in Religious Education. The purpose is for each, if possible, to see the problem as a whole and see it steadily for at least three days.

The Reynolda Conferences are held annually at Reynolda, a suburb of Winston-Salem, under the direction of Dr. D. Clay Lilly, pastor of the Reynolda Presbyterian Church. The delegates are guests of the Reynolda foundation of which Dr. Lilly is Director. Three days are spent each year in the consideration of some present-day problem of Christianity. The purpose of the Conferences as expressed by Dr. Lilly is to "search for the truth with diligence." In the first and second Conferences problems related to theology were considered. The effort this year is to coordinate the programs of Religious Education.

The following men have definitely accepted the invitation to attend and take part in the Conference:

Dr. Hugh S. Magill, Chicago, General Secretary of the International Council of Religious Education; Dr. Robert L. Kelly, New York City, Executive Secretary of the Council of Church Boards of Education; Dr. Luther A. Weigle, New Haven, Department of Religious Education, Yale University; Dr. William S. Bovard, Chicago, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church; Dr. George W. Richards, Lancaster, Secretary, Conference of Theological Seminaries and Colleges of the United States and Canada; Dr. Paul H. Vieth, Chicago, Director of Research and Service of the International Council of Religious Education; Dr. W. A. Weber, New Brunswick, Theological Seminary of the Reformed Church in America; Dr. O. D. Foster, Chicago, University Secretary of the Council of Church Boards of Education; Dr. W. T. Thompson, Richmond, Chair of Religious Education Union Theological Seminary in Virginia; Dr. W. A. Harper, Elon College, General Secretary of the Board of Christian Education of the Christian Church; Dr. Stonewall Anderson, Nashville, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, South; Dr. W. G. Henry, Emory University, Atlanta, Department of Religious Education in Emory University; Dr. W. R. Cullom, Wake Forest, Department of Bible, Wake Forest College; Dr. J. I. Foust, Greensboro, President of the North Carolina College for Women; Dr. Lewis J. Sherrill, Louisville, Department of Religious Education of the Presbyterian Seminary of Kentucky; Dr. W. O. Shewmaker, Memphis, Department of Religious Education of "Southwestern"; Dr. Walter L. Lingle, Richmond, President of the General Assembly's Training School; Dr. Neal L. Anderson, Savannah, Pastor of the Independent Presbyterian Church; Dr. John M. Wells, Sumter, Associate Editor of the "Presbyterian Standard"; Dr. C. W. Sommerville, Charlotte, Department of Religious Education, Queen's College; Dr. Gilbert Glass, Richmond, Editor-in-chief of Sunday School Literature Presbyterian Church in the United States; Rev. Ray O. Wyland, New York City, Department of Education, Boy Scouts of America.

CHRISTIAN ASSOCIATION SUMMER STUDENT CONFERENCES—1926

- April 26–May 3—Waveland, La. (Colored Students).
 May 29–June 7—King's Mountain, N. C. (Colored Students).
 June 4–14—Hollister, Mo.
 June 12–20—Seabeck, Wash.
 June 11–20—Eagles Mere, Pa.
 June 15–25—Lake Geneva, Wis.
 June 15–25—Blue Ridge, N. C.
 June 16–24—Northfield, Mass.
 June 26–July 1—Blairstown, N. J. (for Preparatory School Boys).
 Aug. 24–Sept. 3—Estes Park, Colo.

HERE AND THERE

At a meeting of the Yale Alumni at New Haven on Washington's Birthday, President Angell announced that the University will invite the cooperation of her alumni and friends in securing an additional endowment during the next five years of \$20,000,000 to maintain her educational standards.

Professor Burges Johnson, of Vassar College, says in a recent article in *School and Society* concerning "Compulsory Chapel":

"If conscientious reasoning and not mere tradition leads to the inclusion of a compulsory chapel in any college plan, then there is no great value in the argument that it offends a minority. Perhaps it is a part of the training that any member of such a minority greatly needs—to learn to grin and bear it! * * * One might refer then to Naaman of scriptural fame. For it is recorded that he went to his God with just such a question. 'I work at the palace,' he said, 'and up there they are all Rimmonites. They have compulsory service regularly, and expect all the employees to bow their heads while it is going on. Now I am not a Rimmonite, and what shall I do?' And the Lord said to him, 'Bow your head like a gentleman.'

"The Arabians say, 'If thou art a Mussulman go stay with the Franks; if a Christian, join the Jews . . . if thou canst mix with them freely, thou hast attained peace and art a master of creation.'"

Gerald E. Greeley, Assistant Professor of piano and organ at Intermountain Union College, has received word from the Uni-

versity of Michigan that he has been granted a scholarship to study abroad at the Fontainebleau School of Music. The scholarship, granted through the French Government entitles the receiver to three months' study abroad from June 25 to September 25, with all expenses paid. Only forty applicants are chosen a year.

The local religious workers at the University of North Carolina recently voted to take the first step toward the creation of a School of Religion. They voted to call cooperatively one strong man who could not only teach religious subjects, but one also capable of developing a school as its Dean. Quality here is to be stressed rather than quantity. It was felt that it would be wise to pool the interests of all in the interest of strength. From different angles this seems to be a wise move.

The interdenominational university pastor at the University of Montana, the Rev. Wm. L. Young, is doing some splendid things. He has organized an Inter-Religious Council for young peoples' church work, an International Students Club with a distinctly religious motive, a School of Religion, an extension service, a practicable religious library, as well as other more or less regular means and methods of service. He believes positions such as his offer no end of opportunity for initiative and ingenuity.

The University of Iowa is occupying the first unit of the great plant to serve the student body in the proposed character-building program. The whole scheme is socio-religious and plans to use to the maximum all the available forces of the community that may be made to serve the best ends of the student body. At the center of the social life in the University will be religion: Catholic, Jewish, Protestant. All have equal privileges and enjoy the same respect. The building when complete will house five thousand men and women simultaneously in well chaperoned, wholesome social and religious activities. This State University is seriously studying how to make of its product *men and women* as well as graduates.

The Southern Branch of the University of California is moving to a new location. This means an unusual challenge to the

churches to build with the University for the future in a wise, co-operative program. May they lead the country in this unique opportunity.

Converse Hall, administration and recitation building of Westminster College, Utah, burned to the ground Friday morning, March 12. Records were saved but the valuable 14,000 volume library was entirely destroyed. The College is rallying under this heavy blow to secure money or pledges to enable rebuilding on a larger scale for September classes.

Westminster College is one of our interdenominational pioneer efforts at a most strategic point. Every friend of Christian education must suffer with her in this loss. CHRISTIAN EDUCATION joins with THE PRESBYTERIAN ADVANCE in the suggestion that many colleges having duplicate copies of books will be glad to spare one copy of each for Westminster. As Dr. Stockwell and Dr. Clarke say: "Why not direct the librarians to send such duplicates to Utah and why not suggest to the students of other colleges that they should show their sympathy by contributing funds to pay the freight?" We should all help Westminster.

With the reorganization of Congregational agencies and co-ordination of their publicity recommended by the National Council and now becoming effective, comes the announcement that the April issue of the AMERICAN MISSIONARY, the official organ of the Homeland Boards, has adopted a new plan of set-up. The old division into society sections has been abandoned and in future each number will be made up like any other magazine showing the entire field. This makes it possible to feature outstanding articles from time to time in significant fashion. There will be special emphasis on Christian education in an early issue.

RANDOM LETTERS FROM THE "CHRISTIAN EDUCATION" MAILBAG

A College President: I have just received the January number of CHRISTIAN EDUCATION and have gone through it with a great

deal of interest. Theological education is a matter in which we are all vitally interested and I am glad to know that it is coming into its own.

The President of a Church Board of Education: I have just finished reading the fine January issue of CHRISTIAN EDUCATION. It is full of interesting data on theological seminaries. Would it be possible at this late date to secure ten copies of that number? If so, please send them to me accompanied by the bill, and I will be grateful.

A Theological Seminary Officer: The one hundred copies of CHRISTIAN EDUCATION's theological seminary number were received. Your book on theological education has given me a much-needed viewpoint on the whole field of American seminaries and to this, this special issue of CHRISTIAN EDUCATION has added greatly. You have my very deep appreciation for your generous consideration.

The Secretary of the Conference of Theological Seminaries and Colleges in the United States and Canada: The circulation of the special copies has brought some inquiries from schools not in the conference as to how to become members. I think we shall add several new seminaries as a result of the January issue.